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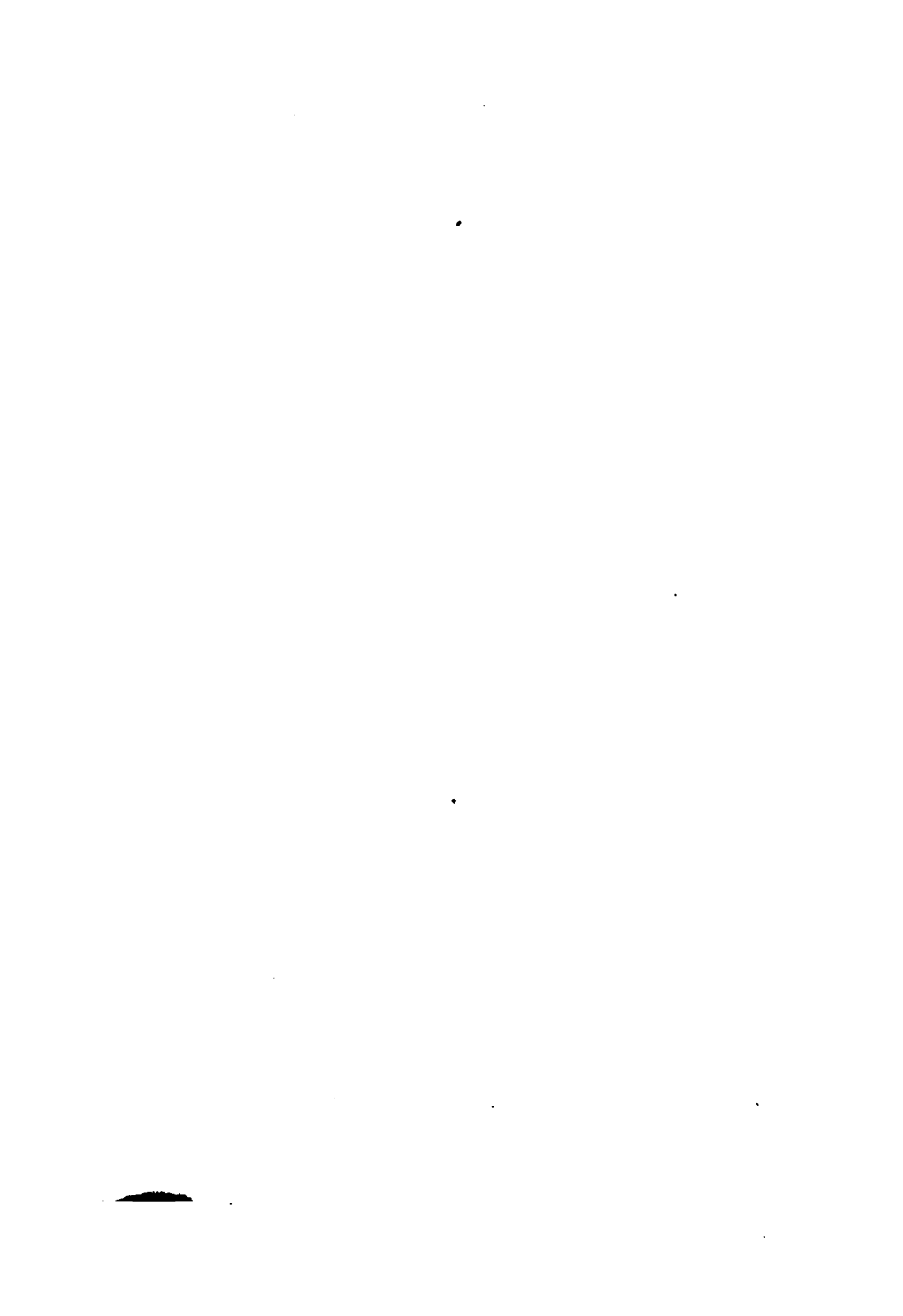
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The Centennial Anniversary
by Herbert F. Stafford
OF THE *Minister*
Dedication

OF

The Old Church on the Hill

Lenox, Massachusetts

June twelfth, nineteen hundred and six

PITTSFIELD, MASS.

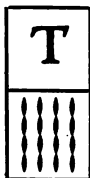
PRESS OF THE SUN PRINTING COMPANY

1908

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1908

THE MINISTERS.

REV. SAMUEL MUNSON,	1770—1793
REV. SAMUEL SHEPARD, D. D.,	1795—1846
REV. HENRY NEILL,	1846—1854
REV. EDMUND K. ALDEN,	1854—1859
REV. REUBEN S. KENDALL,	1860—1865
REV. SAMUEL H. TOLMAN,	1872—1873
REV. CHARLES H. PARKHURST,	1874—1880
REV. R. DEWITT MALLARY,	1880—1889
REV. EDWARD DAY,	1890—1898
REV. FREDERICK LYNCH,	1899—1904
REV. CLAYTON J. POTTER,	1904—1907



THE Meeting House of the Congregational Church of Lenox was erected during the season of 1805, and dedicated January first 1806. Therefore it is true that while we endeavored to cherish every sentiment that might contribute to the proper observance of the day, the letter was violated when the commemoration services were held on the twelfth of June. However, we felt that the day had been happily chosen. The weather was perfect: a bright cool June day in the Berkshires has yet to be improved upon.

Invitations had been sent to all the living members of the congregation so far as their location was known. Those who accepted were naturally the friends living in nearby towns and cities, though two men came from New Jersey and one from Indiana, to visit the church home of their boyhood.

From across the country in every direction came letters expressing regret at inability to be present, and tender words in appreciation of high ideals gained in the services of the old church. Doubtless there were many hearts that on the appointed day, joined with ours in love for this venerable place of worship.

Simple decorations of palms and flowers were arranged about the pulpit and platform with beautiful and dignified effect.

The choir was assisted by a number of those who had occupied the singers' gallery in recent years.

The organist, Mr. Harold Thompson, labored zealously for the occasion, and his efforts were rewarded by the excellent rendering of the hymns and anthems.

The afternoon services, at 2.30, began with an invocation by the Rev. George T. Washburn of Meriden, Conn., a son of the church who has recently completed thirty-nine years of service as a missionary under the American Board in India. The Scripture lesson which was read at the dedication of the church, from the first book of Kings the eighth chapter, was read by the Rev. Edward Sedgwick of Lenox. Then followed the singing by the congregation of the hymn "O where are kings and empires now", in a way which showed that congregational singing is not altogether a lost art.

Addresses were delivered by the Minister, and by the Rev. R. DeWitt Mallary, D. D., of Housatonic, pastor of the church from 1880 to 1889; the Rev. Edward Day, of Nantucket, pastor from 1890 to 1898; and Deacon Henry Sedgwick who has worshiped under ten of the eleven ministers who have served the church. Letters of greeting were read from the Rev. Charles H. Parkhurst, D. D., of New York, pastor of the church from 1874 to 1880; and the Rev. Albert J. Lyman, D. D., of Brooklyn, who lived in Lenox in early life.

During the service a hymn, composed for the dedication, and sung then, was again used.

At the evening service, prayer was offered by the Rev. Charles H. Williams, of New London, Conn., who had once supplied the pulpit for some months.

Addresses followed, by the Hon. Francis W. Rockwell, of Pittsfield, a great-grandson of William Walker, the chairman of the committee which contracted for and superintended the construction of the Meeting House; the Rev. Frederick Lynch, of New York, pastor of the church from 1899 to 1904; and the Rev. Fritz W. Baldwin, D.D., of East Orange, New Jersey, who attended the services of the church and learned to revere it, during some years spent in teaching in the old Lenox Academy.

Between the services the invited guests and the people of the congregation to the number of one hundred eighty, enjoyed a bountiful supper in Sedgwick Hall, served under the able management of the Curtis Hotel. All who attended the services were asked to register their names for reference at future anniversaries.

It will be noticed in the following pages that the future of the church as well as the past received due attention. In spite of many changes in the community it was felt that the church had cause not only to be grateful for its past, but hopeful for the future.

Altogether, it was a day calculated to strengthen the ties, already strong, which bind the Old Church on the Hill to many grateful hearts.

HISTORICAL ADDRESS

REV. CLAYTON J. POTTER.



WE are gathered here to commemorate the dedication of this House of Worship, and to express our gratitude to Almighty God for its preservation to this congregation for one hundred years. We shall best prepare ourselves for entering into the spirit of the day by recalling some of the important events in the life of the church organization, which preceded the erection of this House.

One of the first concerns of the inhabitants of every New England town was to provide a Meeting House to accommodate their services of worship. It was the first public building to be erected or was preceded only by the school house. The location was at the crossing of two roads in the center of the little community, or on some near-by hill that commanded the neighboring country.

Early settlements in Lenox, which began in 1750, were very desultory and unstable. The people were fearful of Indian depredations, and in 1755 there was a general flight to places of safety, because of the approach of the savages. However in 1767 the town was incorporated, and in 1769 the Congregational

Church was organized. The final site of the Meeting House was determined by a very interesting succession of events. Some time before the organization of the church, two sites had been designated by the town; for church and state were united until 1834, and all matters pertaining to church life were determined in the annual and special town meetings. One of the meetings had even adjourned to a site appointed, and drove a stake to mark it. Both locations were north of the present site, along the road to Pittsfield. But fortunately neither of these was to be the site of the Meeting House. Construction was delayed for various reasons.

The ultimate choice of the town was expressed in the action of the Proprietors in 1769, who "voted to build on the spot sequestered for that purpose by the heirs of Rev. Peter Reynolds, lying on the East end of the mountain". That was the phrase used to designate the eminence on which this House stands. The Rev. Peter Reynolds of Somers, Conn., was one of seven men who had purchased from an inhabitant of Stockbridge who was an undesirable citizen, certain lands in that town, in order that the community might be relieved of his further residence there. To compensate these men, the government gave them 4000 acres of uncleared land lying north of Stockbridge. This tract covered all of what is now the present town of Lenox, and perhaps the township; and in the records of the time it was called the Ministers' Grant, in as much as five of these men were ministers. [The implication, made in a history of the

town, that this tract of land belonged to any Minister of the town by virtue of his office and that the title to it was commuted later to his obvious loss, is misleading.]

To the Rev. Mr. Reynolds fell the tract including this hill. His heirs, in consideration of "the love, goodwill, and affection", they bore to the people and town of Lenox, executed the following deed of land. "Three acres of land lying and being in the Township of Lenox aforesaid for the use, benefit, and improvement of siting a Meeting House thereon, a Burying Yard or Lot, etc., for the benefit and utility of the people and town of Lenox aforesaid forever, or so long as it shall be used and improved for the purposes aforesaid."

To the generosity of the descendants of this pioneer we are indebted for the surpassing beauty and fitness of the location of this House and the church yard about it.

In 1770 the first Meeting House was erected. It was not thoroughly completed until five years later. In size it was probably about forty-five feet by thirty-five feet, and was "a suitable height for that bigness"; these being the dimensions appointed for the first Meeting Houses in Richmond and Lenox before the division which resulted in the formation of the two present townships. This building stood a little southwest of the present House. Rev. Samuel Munson became in 1770 the first pastor of the Church and continued in that office until 1793. Two years later Samuel Shepard was called to minister to the Church,

and remained its pastor until his death in 1846. The Meeting House was in such a state of disrepair and was so limited in seating capacity, that it was thought unwise to hold his ordination services in it, and a staging was erected outside for that purpose. Under his care the church life was greatly invigorated. When he came to the organization it had but a small membership. In 1806, when this House was dedicated, there were over a hundred members. The town also had increased in its number of citizens. In 1800, with a population of 1041 it was nearly half as large as Pittsfield.

Naturally the church felt worthy of a better House than the one in which it was worshipping in 1803.

At the annual Town Meeting held in that year on the fourteenth of March, the following item was submitted to the voters: "Art. 16. To see if the town will do anything about building a meeting-house." The phrasing of this article indicates the truth of the statement made as to the condition of the old meeting-house. The citizens realized the need of doing something in the way of erecting a new building, in order that they might worship in a comfortable house and one less liable to collapse over their heads or go to ruin between Sabbaths.

At this meeting it was "Voted, That Eldad Lewis, Esq., William Walker, Esq., Samuel Collins, Thomas Steel, Elijah Gates, Elijah Northrup, Josiah Newell, Oliver Belden, Junior, Caleb Hyde, Nathaniel Miller,

and Joseph Goodwin, Esq., be a committee to *digest* a plan relative to building a meeting-house in this town."

On April eighteenth a special meeting was called. The following were the items of business:—

Article 1.—To choose a moderator.

Article 2.—To see if the town will proceed in erecting a Meeting-house for the use of the Congregational Society in said Town .

Article 3.—To determine the spot where the proposed house shall stand.

Article 4.—To determine the time when said house shall be erected.

Article 5.—To provide for the expense incurred in erecting said house, by a direct tax, subscriptions, selling the pews, or otherwise as the Town may agree, and ascertain the time when the same shall be paid.

Article 6.—To ascertain the dimensions of said house and the proportion of the several parts.

Article 7.—To appoint such agents or committees as may be thought necessary to contract for performing the work of said Building, and to collect materials for the same, and to superintend the business in general.

Article 8.—To give such agents or committees instructions respecting any part of the business assigned to them.

Article 9.—To pass any other votes that may concern the erection of said meeting-house and may be necessary for that purpose.

On the appointed day the meeting convened. Eldad Lewis was named moderator. It was voted to proceed to building.

The location was determined as "on the meeting-house lot, on or near the place where present meeting-house stands."

The building was to be erected "within two years from the first of October next," which would make the expiration of the time limit fall in October of 1805.

It was voted to defray the expenses of construction by the Public *vendueing* of the pews:

If such a sum proved to be deficient, to tax the pews bid off proportionate to their value as bid.

William Walker, Joseph Goodwin and David Bosworth were named a committee to make and report another plan for said meeting-house and to view other meeting-houses for the purpose of perfecting their plans.

The meeting then adjourned.

On May 2 the voters again came together for further action.

It was voted that the "Body of the meeting-house be sixty-four feet long and fifty feet wide, and a projection for a tower of eight feet by twenty-six."

William Walker, Caleb Hyde, Oliver Belden, Jr., Joseph Goodwin, Josiah Newell, Nathaniel Miller, and Ebenezer Williams were named a committee to contract for performing the work of said meeting-house and to collect material and superintend the business in general.

It was voted that the work be done "by the job or jobs and not by the day."

This vote reveals the fact that at this period there

were used the two methods of the present, in the employment of labor. But the method of construction followed was different from that of to-day. The modern builder of a frame structure such as this, goes to the lumber yard and procures his timbers already sawed for his uses.

One hundred years ago, men went into the forest of standing timber. They selected the trees that were straightest and most sound. These they cut down and carefully hewed to the desired dimensions. The big beams and great timbers were then laid by to season and dry in the sun and wind. Consequently the timbers put into the structure of a century ago, whether it was a dwelling house, or a meeting-house, were thoroughly seasoned. They did not heave, and check or split, when once they took their place in the building. Then too, men labored not so much to do a "day's work" as to perform some definite task. They could do a piece of work by the job and at the same time be faithful and painstaking.

The plan of the committee for square pews, which had been submitted to the meeting, was accepted. It was also decided that the building should "set with steeple fronting the South." The bidding was to be for choice of pews: the highest bidders having first choice. Joseph Goodwin was appointed vendue master. Each buyer was also to have the privilege of paying a proportionable share of the price of the building. At a meeting held the fifth of May it was "voted that a bell be included in expense of said House," and that "the three pews in the tower be

sold like the others." These pews filled the space now occupied by the organ and the seats for the choir.

The plan of arrangement of the pews as accepted by the town, was in general, like the present arrangement. There was a center aisle or "alley", as it was often named in the old times, of six feet in width. On either side of this space there were two rows of pews seven in each row, these being the only pews in the house that approached the square in their dimensions. They were seven feet by five feet. Outside these pews were the two side aisles each three feet and ten inches wide; and between these and the wall were long narrow pews. These were four feet wide and varied in length from nine feet to eleven feet; those at the north end being longest. There were five of these pews on each side of the meeting-house.

The pulpit was small in all dimensions but height. The sides of the old box pews were carried much higher up than are the pews to-day. Indeed no worshipper when seated could see any one in the house except those who sat in his own pew, and the occupant of the pulpit. The gallery front was also quite high, affording a serviceable screen for the boys and young men who sat behind it. It was necessary, then, that the pulpit should be elevated, in order that the minister might see all his congregation, both on the floor of the House and in the galleries. It was circular in form, and rested on a fluted post, with a flight of stairs approaching it on each side. In front of the pulpit and beneath it was the Deacon's seat. On each side of the pulpit were four pews, extending their

length, eight feet, into the body of the house and even with the front of the Deacon's seat. The two pews immediately at the right and left of the pulpit, separated from it by a narrow aisle, were a trifle wider than the others, numbered *one* and *two*, and were marked in the plan, "Reserved". There were forty-six pews in all: numbered according to the choice made at the vendue. The numbers were painted on the pew doors. The alley in front of the body pews was three feet ten inches wide; the one at the rear was four feet, four and three-fourths inches wide.

This is the plan of arrangement of Pews adopted, and the house was built accordingly.

The entire amount provided for the erection of the building by the public vendueing of the pews was \$6,811.00. The contracting committee "in case they judged it expedient, were authorized to contract for a part payment for said building in neat cattle or any other produce at such prices as shall be fixed by indifferent persons mutually chosen by said Committee and the person contracting".

The town records contain a detailed estimate of the materials to be used in the construction of the House, and of the cost of the larger timbers. Five hundred bushels of lime and fifty tons of sand were required. The contracting committee was given power to make such variations from this estimate as they should judge beneficial to the building. They were also given power to appoint places on the Meeting

House green where horse sheds might be built by those who applied for such permission.

The Town continued to hold its business meetings in the "Old Meeting House" until May 1806, when it was sold at public vendue. The total amount realized from the sale was \$205.51. So passed out of existence the first House of Worship erected in this township. Some of the timbers rendered further service in barns and in dwelling houses in the town.

The builder of the House was Benjamin D. Goodrich who was paid for building the Meeting House and furnishing materials about \$5,000.00 out of a total cost of \$6,619.00.

Hydes' "History of Lee" is incorrect in stating that it was built by John Hulett who had charge of erecting Meeting Houses in Lee and Richmond.

Goodrich was a carpenter of whom we know only that he was living in Richmond from 1805-1811.

Meeting Houses in Richmond, Lee, and Lenox, were erected within a period of ten years; the Richmond Meeting House in 1795, that in Lee in 1800, and our own completed in 1805. It is quite probable that among the Houses "viewed" by the committee appointed to draw plans for this structure, these two were included. The Lee Meeting House was sixty-four by fifty which was one foot shorter than that in Richmond; and as these are the dimensions of this structure, it is clear that all three were much alike in general plan.

The Richmond Meeting House was destroyed by fire in 1882; that of Lee in 1857. Hence it is not without special cause for thanksgiving that we gather to-day permitted by a gracious Providence to worship as a church in this House, for one hundred years. The House of God that is set on a hill cannot be hid, nor is it so liable to be destroyed by a conflagration as one that is surrounded by other buildings.

As for the architecture; the building is competent to speak for itself. There is a well proportioned symmetry about it that bears evidence of no insignificant architectural genius exercised in its construction. The "high-shouldered" effect, so often seen in churches of this type, has been fortunately avoided. There is no spire to pierce the clouds that sweep over the Hill day after day; or to give the appearance of something added for effect. Instead there is a steeple which is an integral part of the meeting House, and with its crown of gold speaks of other crowns that are for those who faithfully worship beneath it.

Graceful without effort; solid and substantial, without stolidity or dullness; it fulfills the beauty of holiness and the dignity of worship.

Having followed the steps leading to the erection of the building, we are prepared to learn something of the dedication. The Pittsfield Sun of Monday, December 30, 1805, has this note: "The dedication of the new Meeting House in Lenox is to take place on Wednesday next, and the exercises of the day are

to commence at half past eleven o'clock". It is very singular that no later mention is made of these dedicatory services. But we are not without some authentic information of them. A letter written by a woman in Stockbridge to her husband, then absent, contains this account; "Stockbridge, January 2nd, 1806. Agreeable to the intimation in my last, we opened the year by attending the dedication of the temple at Lenox, though necessitated to go upon wheels. The audience was numerous, the building spacious as it is, was not only filled, but crowded. The day was favorable—had it been sleighing the assembly would doubtless have been much more numerous. Mr. Shepard opened the exercises by reading the dedication of Solomons' temple. Music succeeded. Mr. Perry [Rev. David Perry of Richmond] made the introductory prayer. Mr. Shepard preached from Ezra 6-16 "And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy". To do justice to the sermon is beyond the power of my feeble pen. You well know the animated, impressive manner of our respected friend. This was an occasion peculiarly adapted to call forth the energy of his genius. To me, and indeed to others, it appeared one of the finest specimens of pulpit eloquence. I expect it will be published tho' I doubt whether it will in perusal shine with equal lustre. Much of its brilliancy, I suspect, was derived from the appropriate manner of the speaker. A prayer by Mr. Hyde [Rev. Alvan Hyde

of Lee] and a hymn composed by Doctor Lewis, but sung in a very ordinary tune, closed the solemnities of the day." To this eye-witness we are indebted for this account of the services held here one hundred years ago last January.

So far as is known the sermon was never published. That the preachers' ordinarily impressive pulpit manner was intensified by the significance of the occasion, is not remarkable. He had come to the church ten years before and found it extremely needy in everything that pertained to vigorous church life. The membership was small and the spiritual interest was not greater. The congregation was worshipping in a dilapidated building. The town in common with the whole country was but beginning to recover from the war of the Revolution; while there was further local disaffection and distrust arising from difficulties connected with that movement known as "Shay's Rebellion". The young minister, only twenty-two years old, took hold of his problems with all the strength of his energetic nature; the people supported him loyally, and now he was reaping the harvest of his faithful labors. In those days, \$6,000.00 was no small sum to take from a community of a thousand souls, when a man received for the labor of his team but seventy-five cents for the longest day in summer, and less when the days were shorter. And while some may have paid the price of their pew in cattle or the produce of the land, they would still have been paying in a coin that was of highest value.

This material prosperity did not check the spiritual development which had begun a few years before. In 1808, fifty-six persons were received into the church. The diary of Dr. Shepard, under date of March 5, 1815, has this entry. "This is a time of remarkable outpouring of God's spirit upon this church and people. Many are still inquiring what they shall do to be saved. May God still continue the blessed work and enlarge his church." As a result of this movement one hundred and sixty-one persons were received into the church.

In the summer of 1840 the first alterations in the floor plan of the Meeting House were made. The box pews were now a construction of the past. The seats were to be made modern in every way, and the so-called "slips" were substituted for them. The broad "alley" was abolished by the Committee on alterations, of which John Hotchkin was a member. Two solid rows of slips occupied the center of the Meeting House: then on either side were two narrow aisles, and between these and the walls a row of slips set a trifle obliquely to the length of the House. This change in the position of the slips would have brought the gallery supports into the two aisles; and to avoid this inconvenience, an arch was built with supports at the sides of the aisle. The owners of the original pews were assigned slips as nearly equal in value to their former holdings as the committee found it possible to arrange them. For it must be remembered that

each pew owner held a deed of his property, and as carefully guarded his rights in this as in other matters. The committee had been empowered to "lower the old pulpit or make a new one", and as their report reads, "when they came to examine the old Pulpit and view not only its uncouth appearance but its want of proportion to the rest of the House, they could not hesitate in determining what would, in their opinion, be most agreeable to the taste, as well as the wishes of the Society". A new and lower pulpit was accordingly constructed.

The high front of the gallery was made lower, that those seated there might be able to see the preacher in the re-modeled pulpit. The north end of the House was of course a straight line, the present projection being built much later. A semi-circle was taken out of the vestibule at the center of the House in the rear of the body pews, and brought inside the House proper; this was done to give space for the placing of the stoves. In 1866 the floor plan was changed to the present arrangement and in 1875 the pulpit was again lowered and refitted.

The projection which is occupied by the present platform and pulpit was constructed in 1880 by a society of young women of the church. The vestibule was renovated and partitioned in 1883; this work being done as a direct gift to the church.

In 1838 a second bell which still calls us to worship, was hung in the steeple. Stoves were used sometime before 1836, for in December of that year a special meeting of the society was called to decide

upon a change in their location. The winter was coming on and doubtless the congregation felt the need of getting better results from the ten dollars or less that was spent annually for fuel. In 1850 the seats in the gallery in the porch were appropriated "for the use of those who assisted in singing".

The recognition of the singers as such, by the church, evidently stirred their ambitions; and three years later a committee was named and given power to "investigate the subject of procuring such an instrument of music as they thought proper". This led to the purchase for the sum of \$142.00 of a "Seraphim".

We may infer that this was not a special importation of one or more of the Angelic host for the direction of the music, but a prosaic instrument of the melodeon type. In 1868 the society voted to allow an organ to be placed in the church as a permanent accessory to worship. Evidently the "Seraphim" had won the hearts of the congregation.

During the existence of this House of Worship many friends of the church have testified to their love for it by various gifts. We have spoken of the gift of the site in the early days of the town. In 1832, Mr. D. Williams, gave a strip of land in front of the church that was to be forever kept open. His object was to preserve the outlook from the church door; but the planting of trees on other land, in later years, defeated the object of this gift. It is a loss to us that we have not the privilege of the view that met the eyes of the fathers when they came to wor-

ship, and which many of you to-day recall. In 1849 the society voted to "permit a public clock to be placed upon the Belfry of the Meeting House. This clock was the gift of Fanny Kemble to the town. Not long after the placing of the clock, we find an investigation of the damage done to the Belfry by its situation there, and later the Prudential Committee was requested to petition the Selectmen "to protect the Congregational Meeting House from damage from the falling of weights of the town clock". This clock did not have an enviable reputation for telling the truth about the time of day; it is said that the hands invariably pointed to the same hour, which the people of Lenox affirmed to be in the early morning, in denial of the insinuations made by the inhabitants of other towns who held that the clock always indicated the evening hour. The clock which to-day performs its duties so faithfully and whose massive dials serve to adorn the steeple, was placed there as a gift to the church, by Mr. Morris K. Jesup in 1899.

The first Bible of which we find record was given by William Walker in 1818. The Bible which is in use at present was given to the society by the Hon. William P. Walker in 1852. The baptismal font, and tablets at the rear of the pulpit, were put in place in 1882, in memory of Sarah Eggleston and Thomas Eggleston. The two pulpit lamps were given by Mrs. Robert E. Hill in the name of her husband Robert E. Hill, in memory of his grandfather, Dr. Robert Worthington.





In 1896, Mrs. Mary Hill Barrett presented to the church the present pulpit in memory of her Mother, Mrs. Jane Worthington Hill, "for many years a faithful member of this church". The tablet in memory of Dr. Shepard was given by Miss Eliza Williams.

In 1864 permission was given for the erection of an iron fence with stone posts on the east and south sides of the church lot. This fence was built by Mr. Ammi Robbins, a resident of the town. To carry out his wishes, his heirs two years later gave to the society the sum of \$1,000.00 the income of which was to be used for the maintenance of the fence, and after that for repairs of the church and grounds. Mention has been made only of the gifts that are peculiarly related to the Meeting House itself. There is one item found upon the records of the annual meeting of the society, and earlier upon the records of the annual town meeting, that we must note; each year it was voted that a certain named person should act as sexton for the ensuing year; "to ring the bell, sweep the Meeting House and keep the keys". I wish that we knew the names of all who have served in that office. While many references may be made to-day to those who have officiated in this end of the church or to those who have worshipped here, let us not forget the unthanked but faithful sexton.

We recall at this service some of the noted men who have spoken within these walls and the important services that have been held here. In 1838 at an Independence Day celebration the statesman Robert Rantoul delivered an oration in this place.

It was here in the summer of 1842 that William Ellery Channing made his last formal public address. Broken in health he came to the Berkshires to stay his failing strength. His natural love of freedom was intensified by the scenery upon which he dwelt with great delight. The heights have always been the homes of freemen, and his great passion was fed by these strong hills. Chadwick in his life of Channing writes thus of what he terms the *Sermon on the Mount*: "He spoke uninvited, finding the Berkshire people forgetful of the slave and resolved to stir up their pure minds. There could be no lovelier spot than that where stands the Meeting House in which he spoke." Mrs. Charles Sedgwick wrote of this occasion: "Almost every one looked eager and animated. I shall never forget Dr. Channing's appearance in the pulpit that day. His countenance was full of spiritual beauty, and when he uttered that beautiful invocation towards the close of his address which would not have been more characteristic or fitting had he known that he should never speak again in public,—he looked like one inspired." He began with the impetuous introduction: "Men of Berkshire, whose nerves and souls the mountain air has braced,...I feel as if this public voice which now addresses you must find an echo amidst these forest crowned heights." And when he had spoken for an hour and a quarter and had not strength to read all that he had written he ended with that prayer which has been called his swan song: "Oh come, come thou kingdom

of heaven, for which, we daily pray! come friend and saviour of the race, who didst shed thy blood on the cross to reconcile man to man and earth to heaven! Come Father Almighty and crown with thine omnipotence the humble strivings of thy children to subvert oppression and wrong, to spread light and freedom and peace and joy, the truth and spirit of thy Son through the whole earth."

Dr. Samuel Shepard, in 1845, here delivered a sermon on the fiftieth anniversary of his ordination to the work of the gospel ministry. His theme was "All things earthly, changing, and transitory," a subject which might appear incongruous with his long continued relation to the church. Dr. Todd of Pittsfield added a congratulatory word from neighboring churches and their pastors. It would be interesting to know how many similar occasions there have been in the history of our own denomination, or even of the church at large in this country. There have not been many pastorates of half a century in duration. But in less than a year another service was held here which was one of sadness to the church. The faithful minister had received a call to a larger service, and one that he could not refuse, as he had others, during his life. Dr. Todd preached the funeral sermon.

The personality of Dr. Shepard was especially strong. He was a man with a great, frank, generous heart. Decided in his opinions, his beliefs were convictions. He was one of the very foremost ministers of the county. No public gathering was complete

without his presence and participation. He was often called upon to pray, an exercise in which he was gifted. On how many Sabbaths have these walls re-echoed the fervent petitions that fell from his lips! Possessing a voice that was almost incomparable in compass and power, his sudden flights of eloquence in the delivery of a sermon, with the magnetism of his person, made a mighty appeal to the hearts of his congregation. For years after his death the stamp of his individuality was upon the church; and it may be no exaggeration to say that traces of it still abide with us. Tenderly did he care for his flock and in death he was not taken from them. His body lies but a step from the door, the only minister of the church to rest with his people.

Here Henry Ward Beecher and Richard Saltor Storrs occasionally preached to appreciative congregations. The former had a summer home in Lenox. He so enjoyed the beauty of the landscape as it could be seen from the door of the Meeting House, that he felt that to be a door-keeper in this House of God was a happy occupation.

The Centennial Anniversary of the organization of the church was observed here in 1869, with appropriate exercises. A year later services were held in commemoration of the installation of the first pastor one hundred years before. On that occasion trees were planted on the site originally selected for the first Meeting House and also on the place actually occupied by that House in the church yard. The planting was done under the direction of Mr. Eldad

Post who at ninety years of age, was the oldest member of the Church. It is said that Mr. Post gave to each member of the committee in charge of the services, a bit of wood from the first meeting House.

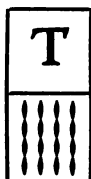
Exercises in honor of the Centennial Celebration of American Independence were held in the town in 1876. The formal orations and addressess were pronounced in the old Church on the Hill. In 1896, at a meeting of the Berkshire South Conference of Churches, an address was delivered by Dr. C. H. Daniels, a memorial to Dr. E. K. Alden, fourth pastor of the Church.

One after another these occasions and others stand out against the background of the past; meetings of the old Berkshire Sunday School Union; Church Conferences; then the solemn gatherings of the members of the church when they tarried after worship for attention to some matter of discipline, or came together for "prayer and supplication"; the services held over the loved ones who were soon to be borne yonder to their last rest; the baptism of the child into the covenant with the fathers; a welcome given to souls new born in the kingdom. There have been marriage vows here taken; men ordained to the work of God's church, and established in the service of this particular household. There is no memory coming to you out of the past that is not more holy and dear because it is thus associated with the House of God. And the House itself is hallowed by its relation to that beautiful and sacred field of the departed. It

keeps silent watch over the city of the dead. At these services we company with their spirits. No one has been asked to speak to you on this occasion but those who are bound by ties of love and reverence to this church. May the fellowship of these services increase our devotion and gratitude to the Old Church on the Hill.

THE MEETING HOUSE ON THE HILL —AN APPRECIATION

REV. R. DEWITT MALLARY, D. D.



THE building in which we are gathered for this Anniversary Service fulfills the three essential conditions of architecture, the three cardinal virtues which are defined to be these:—"First that it ACT WELL, and do the thing it was intended to do in the best way; second, that it SPEAK WELL, and say the thing it was intended to say in the best way; and third, that it LOOK WELL, and please us by its presence whatever it has to do or say." The occasion that brings us together adds a fourth essential: that it LAST WELL. This building, I say has fulfilled all these conditions. It has acted well, rendering an efficient service on this hill-top to God and men; it has spoken well, its spire saying "aspire," "aspire," sermons in its silent appeal, and through these mute walls and courts have come real and lasting impressions; it has looked well, so that we have often felt with Ruskin that "the simplicity of a pastoral sanctuary is lovelier than the majesty of an urban temple," and it has lasted well, the first day of this year of grace, 1906, rounding out

a full century of service. Six and twenty years ago this month I drove with Mr. George Peck, Sr. to Mont-erey to attend my first conference in the Berkshires, and when we were a dozen miles or so away, and were ascending a long hill he turned to me and said: "If you will look back now, you will see our church," and sure enough there it was! For a hundred years this meeting-house has commanded the valley and been observed by all, nor is there a better point from which to see this lovely region than its belfry. Its bell can be distinctly heard in the surrounding villages. Its quiet dignity has cast a bright influence over travellers who passed by it, and under its very shadow, up and down the county. It was built in the days when Lenox was the shire-town, and it had a beauty and stateliness worthy the capital of the county. It was built in the administration of Thomas Jefferson, and thus has throbbed and thrilled with the pulse-beats of the nation's life, as that life has found expression within its courts. It has sounded out its notes of invitation, aspiration, consolation, reformation far and wide. It has made for itself a place in literature, and a holy place in the hearts of all who have ever worshipped here. It was in former days, when Lenox was the county seat and a center of learning, always filled with worshippers, the students of the Academy and Miss Sedgwick's school occupying the galleries. More than any other relic, it brings back to us the town's former greatness. It has certainly acted well, spoken well, looked well and lasted well.

Let us look at this church, then, first as a bit of

architecture; beautiful yet in its lines, but rather imposing for the time in which it was built. It is said the church edifices in Peru and Hinsdale were built about the time this church was built, and when the church in Peru was finished they called it "The Lord's House," but when the church in Hinsdale was finished they called it "The Lord's Barn." "The Lord's Barn" is descriptive and accurate as a picture of many of those New England churches. It is interesting to trace the genesis of what may be called architecture in New England. For a hundred years after our fathers landed at Plymouth Rock there was none, and for nearly another hundred years, at least out here in Berkshire there was none. Churches were hardly more than barns; no external appearance of being a church, unplastered, and left rough with timbers exposed, a refuge of cattle and dogs and bats, and this was general. The Dutch colonists coming in at New York brought with them their Dutch types and the Spanish colonists coming in the south at Florida, built after their Spanish types, but our Pilgrim fathers, stern, rugged, simple, hating form, harassed by Indians, developing a new and hard country, living frugally and severely, put up their barn-like churches, and it was not till the American Revolution was over that they really began to wake up to the finer instincts. It is this beginning we are seeking now to trace. One is interested to know who was the architect who built this church, and who was Shadrack Pierce who built the church at Peru at or about the same time, and how they came to build them

as they did. This church which cost \$7,500 to build shows its architect to have had good and advanced ideas for his time. How did he come by them? There is not time to go into this here, but we may say, in a word, that scarcely was our American Revolution over, than a stripling youth just graduated from Harvard, Charles Bulfinch, crossed the Atlantic to enter upon a three year's study of architecture in European schools and in the presence of European models. It is said that when he came to St. Peter's, Rome, he burst into a flood of tears. Bulfinch returned to this country, and was at the time this church was built the leading, we might almost say, the sole, architect of America. He died in 1844, and it may be our Berkshire architects came under his influence, or that of Harrison his distinguished pupil and all of them of course under Wren. The bare and prosaic structures of Boston now give way to a more ornate style, and steepled, or towered, churches begin to appear more generally. Still in that church of a hundred years ago, the interior is bare and prosaic enough; the organ is banned; and there are no stoves in churches; and the pews are vendued and the ranking pews are those immediately in front. I do not know when this church introduced iron stoves to heat the whole room, but Alford only voted to put them in in 1832, though one was put in a Boston church in 1795. We must not think that with the growth of a more imposing exterior there was a luxury right off within the sanctuary. The ministers in the winter preached with coat and gloves on while in the congregation the

men kept up a gentle stamping on the bare floor to increase circulation, though the women folk had foot-stoves, and between the morning and afternoon services the people repaired to neighboring houses to get warm, or to get the women's foot-stoves replenished. Nor must we think that this church of to-day is exactly like that church of a hundred years ago, for many repairs and changes have been made. More than that we must think of it as commanding a fine view down the valley from its front door, in those days when Lenox was not all hedged in by thick-grown trees. Henry Ward Beecher, speaking of the magnificent view which used to be obtained from the front door of this church, up to within forty years, said, in 1855, as he stood in its porch: "I had rather be a door-keeper in *this* house of the Lord than to dwell in the tents of wickedness." It was a beautiful church, that church of a hundred years ago, stately, simple, grand, dignified, crowning this ancient hill-top, seen of all and sweeping all quarters of the compass and to which the faithful climbed "up the steep ascent," for it was steeper then than now. It was a long time in building because of the public vendue, or the raising of money to build it by the sale of pews and because, I presume, as was the fashion in those days, the building was put up by a general participation of all as they could give it time, and skilled labor or materials. That was the way the church was built in Lee six years earlier. This church-building had no clock in its belfry then; that was the gift of Mrs. Fanny Kemble in 1846 and that "ran well" until a few years

since when Mr. Morris K. Jesup gave the present clock. And so we have before our minds the finished building ready for dedication. The old meeting-house was broken up and sold to different persons, and the new building, the present one in which we are now holding this service was set apart for the worship of God, but he would be lacking in the historic imagination, indeed, who should put our form of worship, our customs and ways, our government, our preaching, our manner of life back into that earlier sanctuary, whose hundredth birthday has just passed.

For instance, here are two significant minutes. In the proceedings of the Berkshire Association of Ministers you will find this record under date June 21, 1808: "Voted unanimously to favor the reading of the Scriptures publicly on Sabbath days at the beginning of divine service." This was two years and a half after the dedication of this house! The reading of the Bible publicly in divine service was opposed as savoring of empty form and it only won its way late in the practice of our New England Churches, which steadily, though against odds, have progressed to a more ornate, less barren and none the less sincere order of worship. Here is another minute this time taken from the town records of Lenox: "1810, Maj. Gordon Hollister bid off care of meeting-house, ringing bell, etc., \$15.00 for 1 yr. 1812, Maj. Gordon Hollister bid off care of meeting-house, ringing bell, etc., \$11.75 for 1 yr. Well Gordon could afford to do it for less if he didn't have to build any fires!

Here are three similar minutes from the church record.

"1808, June 5: Deacon Isbell set apart to office of deacon by public service."

"1815, Dec. 1: Stephen Wells solemnly consecrated to office of deacon."

"1816, Mar. 1: Capt. Charles Mattoon set apart to office of deacon by prayer and laying on of hands."

That is a good custom, I think to revive; I wonder it ever lapsed.

If we look up into the choir-loft of that earlier sanctuary, a choir whose memories have come to us by the way of fragrant names from Wilson to Peck (and there are those singing to-day for this service who sang under the last-named) we shall see no organ and we shall hear the old psalm-book tunes. In the church of which I am now the pastor I remember to have heard, twenty-five years ago, "Nearer my God to Thee" sung to and for the congregation from some unfamiliar and unmusical tune in an old-fashioned "collection."

But surely we must see the central figure in that sanctuary, its pastor; then Mr. Shepard, at the time of dedication, a man of thirty-three, already eleven years the pastor here, remaining here in all fifty years, and buried just outside the door of this church. Many here remember him and I hope at our social hour to follow we may hear among those who shall speak, the veterans in the service of this church, tell of this early, and useful, and long-time pastor. From many

sources we get the following picture of him as preacher: he always prayed in public with his eyes open; preached from notes, often without any; had a very loud voice, but usually rich and mellow and flexible; was very animated in delivery of sermons; and his thoughts and words came like a rushing torrent.

And those early congregations: what shall we say of them? How they flocked to this sanctuary from the far corners of this township, and now

"Each in his narrow cell forever laid,"

"The rude forefathers of the hamlet sleep."—

On the long scroll of the century we see the intimate connection of this church with the town, when church and state were one for seventy years, happily done away, or since 1834. We see the filling of the pastoral office by ministers who have known this people only to love them, and whose voices and messages if they were worthy this sanctuary preserves and enshrines. Here have they found a willing people, and amid these mountain regions a people broad with the breadth of their own landscapes, but I regret to say, decreasing in numbers and waning in hope possibly as to the future of this church. I came to this church twenty-six years ago, when it preserved much of the old order, though the new order was beginning to appear; it was the church of the old country-village and not the church of a modern and famous summer resort. Among the best recollections of this building are the faces and forms and names of the towns-people who here worshipped, "to the manor born," natives of good

New England blood and stock; "vanished Elijahs," many of them, whose mantles we might well pray, should rest on us. This is their building, and their monument, and its imposing appearance, for their time and the time before shows that they wanted the Lord's House to be as fine as any they lived in themselves. In some countries the houses are hovels, and the churches palatial cathedrals. New England never was priest-ridden or church-ridden, though it may have been creed-ridden, but it always wanted the Lord's House to be as good as or a little better than the best of its homes; when their churches were barns they lived in worse than barns themselves, and as their homes became comfortable, their churches became more imposing though never excessively so.

I cannot go into the subject here, so interesting, and on which information must be gleaned from archives and musty, dust-covered books: what were the leading ideas of New England Church Architecture. Ruskin has summed up the ideas of ideal architecture in these seven: Sacrifice, Truth, Power, Beauty, Life, Memory and Obedience; but I should say the principal ideas of our New England fathers in church-building were these: Aspiration, Sincerity and Simplicity. Their one architectural form was the steeple, or the belfry-tower, and it said, to use Wordsworth's phrase: "Mount from the earth; aspire! aspire"! The interior of their churches was certainly planned to promote a spiritual worship shorn of all form: no altar, no priesthood, nothing objective, everything subjective and spontaneous, a meeting

place, a place for conventicles. Here are certainly two ideas in the church building of an earlier period, and the third was simplicity; these old churches being dignified, yet very simple; almost severely so. There was no form of the cross about them, or on them. The cross as a dogma our fathers believed; the cross as an ornament they abjured; the cross as a principle of daily living they practised and gloried in. The cross was to them not a thing to be worn, but to be borne. They put roosters on their steeples and belfries to preach repentance, in memory of Peter's fall and the cock-crowing that brought bitter tears coursing down his cheeks. Their churches were simple to barrenness; their worship in them bare and sturdy and heroic, and if sometimes their brains succumbed to the strain and they went to sleep in church, a jog by the beadle or a pinch of snuff from a neighbor would keep them awake, through the sermons and the long prayers that nowadays would empty the house of God. And so their church-buildings were the expression of their own stern, may we not say, sublime philosophy of life; aspiration, sincerity, simplicity.

I cannot dwell here upon the great scenes witnessed within these walls in the life and progress of these hundred years. Another, the pastor of this church, has performed this office; yet a chapter, and not a paragraph, could easily be given here to this part of this building's story. What "revivals" have been signalized in this building by public confession of Christ; at one time one hundred and sixty-one

being received, at another one hundred and twenty-three; at another seventy-six; at another sixty-seven and so on. What a scene when here Dr. Shepard preached his half-century sermon, April, 1845; and again when at his funeral, January 8, 1846, he was borne from here to his resting place just outside the door. In that half-century sermon Dr. Shepard said: "Sometimes you will stand by my grave and talk of me, and of years never to return." Eight months after he was buried there where the stone says simply "Remember the words that I spake unto you while I was yet with you." What funerals have here been tolled from the lofty belfry! What weddings to the organ's joyful peal! How this building has been filled on Fourth of Julys and on Memorial Days to celebrate love of country! How it has rocked with the oratory of Henry Ward Beecher and Dr. Storrs. It has witnessed the greatest concourses; notably that one when Channing gave here his last address on earth (August 1, 1842). It has entertained councils and conferences. Here the world's great men distinguished in learning, invention, finance, have sat, and certainly it is not invidious to say that two of its ministers—Edmund K. Alden and Charles H. Parkhurst, have shed much upon, as well as borrowed some of its glory by their distinguished services after leaving here. Out into our Western plains and far off to India this church has sent its heralds, and I doubt not round the world there are some under every sky and clime, when they think of Lenox—think of the old and dear Church-on-the-Hill where we are now gathered.

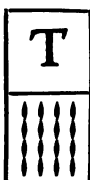
I close with one suggestion, and a bit of sentiment. The suggestion is that the spirit of this anniversary incarnate itself in some memorial, possibly another mural tablet. The third minister of this church, Rev. Edmund K. Alden, D. D., who was called from here to Boston and became afterwards and was for many years, Secretary of our great American Board of Commissioners for Foreign Missions, served the larger cause of Christ devotedly and here on this hill-top his name should be remembered. If any memorial to him should find place on these walls it might bear on its face some such reminder of this occasion as this: "Erected on the hundredth anniversary of the building of this Edifice."

Finally, the sentiment with which I would conclude is this from John Ruskin in his chapter on "The Lamp of Memory" from the "Seven Lamps."

"Watch an old building with an anxious care; guard it as best you may, and at any cost.*****Count its stones as you would jewels of a crown,***bind it together with iron where it loosens; stay it with timber where it declines; and do this tenderly, and reverently and continually, and many a generation will yet be born and pass away under its shadow."

RECOLLECTIONS.

DEACON HENRY SEDGWICK.



THE services of the house on the Sabbath consisted of a preaching service held in the morning, with an intermission of one hour in the winter, from twelve o'clock to one, and in the summer of one hour and a half; the Sunday School session being held as now after the morning service, from the first of May until the first of November. There was no Sunday School held during the winter months. There was frequently a half hour prayer meeting held during the winter before the afternoon service, which was a preaching service.

The people who came from the outside districts usually remained between the services and brought their lunch with them. Those less religiously inclined ate their lunch sitting in their wagons under the horse sheds, and discussed the various topics of the day, Sunday papers not being available in those days.

I remember well when the effort was made to discontinue the second service, there being a strong opposition to the change on the part of the older members of the congregation.

The order of service was much the same as it is

to-day with the exception of the omission of the call to worship, and the responsive reading. The people stood during the long prayer; and during the singing of the hymns, facing the choir. Later, the custom of standing during the prayer was changed for the sitting posture; but some of the congregation, not approving of the change, continued to stand as before.

This church has always been noted for having a good volunteer choir. I remember well those faithful leaders, Major S. Wilson, Charles Bangs, James Thompson, and Geo. O. Peck who gave their time and talent to sustain the singing in the Sanctuary. And I must not fail to make mention of the Orchestra composed of one bass-viol, one double bass-viol, two or more flutes, and sometimes a violin. Later a cornet was introduced and a Melodian was added. Finally the present Pipe Organ was installed: although objections were raised on the part of some of the older members to its being put in.

The surroundings of the Meeting House have changed somewhat during the last fifty years. There was a line of horse sheds on the north end of the Meeting House, and another line at right angles running north parallel to the highway, and on the east side of the House were four or five lines containing from two to six separate sheds. These were owned by members of the society the same as their pews. They became very much dilapidated and remained so for several years; when they were finally torn down and the present sheds erected. There were also posts and a rail on the west side of the Meeting

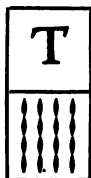
House where those who had no sheds of their own could hitch their horses; a board fence separated the Cemetery from the church grounds proper, all of which has been removed and the general appearance thereby very much improved.

I cannot refrain from contrasting the Sabbaths of the long ago with the New England Sabbaths of to-day. How well I remember those faithful men and women, who with their families quietly came to the house of worship from the north, the east, the south, and the west, on Sunday mornings, and at the close of the service as quietly returned to their homes to spend the remainder of the day in peaceful rest.

Now our streets are from morning to night filled with all kinds of vehicles on the Sabbaths, occupied with those who seem bent on getting the greatest amount of amusement possible out of the day; the trolley car filled with excursionists, the boys and their Sunday papers, and last but not the least, the flying Chariot with its pleasure seekers, rushing through our streets raising clouds of dust and filling the pure air with the disagreeable odor and smoke which it creates, and endangering by reckless driving the life of man and beast that may chance to come in the way, thus breaking the laws of God and man, and destroying the Sanctity of the Sabbath. The stability and character of our Country, and the advancement of our race depend upon the mode in which the Day of Rest, which seems to have been especially adapted to the needs of mankind, is used and observed.

THE FATHERS.

HON. FRANCIS W. ROCKWELL.



O-DAY we worship in the sanctuary of our Fathers. "We sit ourselves down in the old places where their shadows pass before us."

They sleep just beyond the portal! Here they were tempered with the divine spirit. The spirit of our Fathers loved above all others this temple of God. Here in this *very temple* the Master walked among them. To be ever with those whom he loves—'tis God's habit. 'Tis said, when slow sinks the sun to sleep behind yon western hills, the Master and Night stand faithful watch over their loved sepulchral dead and the sanctuary where the beacon fire of the Almighty ever burns, 'till the golden king awakens—then the Master, and Day !

To go back to the old town before 1806, to enter into the thought, feeling and spirit of our ancestors, is an interesting but difficult undertaking. The history of this church and congregation is a splendid record. Distinguished men have been among its pastors. Upon the roll of membership are the names of many who with honor served the town and state.

Their service has been worthy, enduring. The Fathers have left this church a goodly heritage.

DR. SHEPARD'S CONGREGATION.

In 1806 Dr. Shepard's congregation was composed in part of men and women who thirty years before had experienced the struggle to establish in this country a free republic. During the Revolution and the trying times that followed, they had wrestled with the questions arising under a new form of government and had taken part in the varied controversies which naturally arose ere public affairs had settled upon an accepted basis. These bitter contests had left our forefathers with certain fixed and determined opinions, with minds which had become alert by reason of the crises passed through. They were of the stern Puritan stock and their religion, as their opinion in public matters, was pronounced.

THE OLD NAMES.

Men's List, admitted to the Lenox Church previous to 1806, as shown by the catalogue.

1769. Amos Stanley, Jonathan Hinsdale, Ex., Thomas Steel, Jacob Bacon, Thomas Tracey.

Before 1771. Enoch Haskins, David Allen, Deacon Elisha Coan, Timothy Treat, Samuel Goodrich, Edward Martindale.

1771. James Richards, Jacob Coan, James Guthrie, Ex., John Gray, Noah Isbell.

1772. Nathan Foot, William Andrus, Thomas Landers.

1772. John Ives.

1773. Jacob Coan, Abijah Tomlin, Allen Goodrich, Elisha Perkins, Amos Benton, Isaac Smith, Abraham Northrup, Thomas Benedict.

1774. William Lusk, Gurdon Hollister, Joseph Murwine.

1775-1795. Lemuel Collins.

1779. Deacon John Stoughton.

1780. Moses Way, Isaac Hamlin.

1784. Daniel Keeler, David J. Chapin, Josiah Osborn, Joseph Baker, Job Northrup, Ex., Daniel Fellows.

1785. Josiah Lee.

1786. Deacon Charles Mattoon, Uriah Judd, Peter B. Messenger, Olin Landers, Stephen Wells.

1789. Eldad Lewis.

Before 1793. William Handy.

1794. Thomas Yale, Joseph Denham, David Bosworth, Jr., Thomas Rockwell.

Before 1795. Lot Keeler.

1795. Rev. Samuel Shepard, William Walker, Enos Stone.

1796. Andrew Loomis.

1797. Zadock Hubbard.

Before 1798. Thomas Bateman.

1798. Jonathan Taylor, Elisha Bangs.

1799. Jabez Ellis, Jonathan Smith, Jonathan Foster, Oliver Collins, Deacon Nathan Isbell, Deacon G. Hollister, Isaac Sears, Ex., Ichabod Ford, Jr.,

Edward Dewey, Allen Metcalf, Deacon James Wadsworth.

1799. Deacon Stephen Wells, Jr., Rev. Jeremiah Osborn, Rev. Elisha Yale, D. D., Josiah Newell, Jr., Daniel West, Josiah Newell, Samuel Foster, David Osborn.

1802. Joseph Rogers, Thomas S. Curtis.

1803. Jonathan Smith, Eldad Post, Josiah Curtis.

1804. John Robinson.

1805. Zepheniah Davis, Zepheniah Davis, Jr.

Lenox was incorporated in 1767. While there had been previous services held, Dr. Shepard states the church was organized in 1769 by Rev. Samuel Hopkins of Great Barrington. Later researches do not fix the exact date. The Proprietors of Lenox on August 3, 1768, voted money and appointed a committee looking to the settlement of a minister. From 1770 for about twenty-two years, Rev. Samuel Munson, a graduate of Yale in 1763, was the settled pastor.

The historical sketch, prepared by the late Henry W. Taft, Esq., in 1863, published with "The Confession of Faith, Covenant and Catalogue of Members", gives an outline history of the church.

THE FOUNDATION MEN.

Dr. Shepard gives the nine members of the church at its organization as follows: Messrs. Collins, Tracey, Stanley, Hinsdale, Steel, Bacon, Andrus, Landers and Richards, while Mr. Taft says, "it has been found impossible to identify the names of" Collins,

Landers, Andrus and Richards. The names of Amos Stanley, Jonathan Hinsdale, Thomas Steel, Jacob Bacon and Thomas Tracey however appear among those admitted in 1769. Dr. Shepard says (Berkshire History 1829) that Jacob Bacon was "the first man to clear a spot for settlement in the north part of the town on a hill west of the county road" and that Steel afterward settled there and that Richards was early in the village, while Collins and Andrus were in the west part.

From the imperfect catalogue it would seem that there were two hundred and five church members previous to 1806, the time of the dedication of the present Meeting House. Eighty-nine of these were men and one hundred and sixteen women. From the record it may be inferred that sixty-one or more members of the church were living in 1806. Some may have been unable to attend the dedication on account of illness or advanced years. Dr. Shepard says that when he came, in 1795, there were but fifteen male members, but between 1795 and 1806 about one hundred were added as the record shows. So that it is safe to say that a goodly number of church members were present at the dedication of the Meeting House. There were others present, invited guests, members of the Parish and visitors. It was a goodly company. We have partial knowledge of some of the eighty-nine men who joined the church before 1806. Naturally, in the early settlement of the town, many remained but a short time and found a home elsewhere; for the descendants of many of the early settlers are now to

be found in the state of New York, in Ohio, and throughout the west.

Of the eighty-nine men, who joined the church previous to 1806, nineteen at least were here in 1774 and signed "the non-consumption and non-importation agreement", the original of which is still preserved. Fifteen at least served in the militia companies, and rendered service as they were called upon in the War of the Revolution. Many of them filled places of honor and trust in the community. There were connected with the Parish others who signed the Non-Importation agreement and who served in the war.

Time would fail to fully tell of all these eighty-nine men; that must be left for their descendants or for an historian who will gather more complete data. We briefly allude to a few.

Amos Stanley was the ancestor of John and Orrilla, whom many of us so pleasantly recall. He came to Lenox from West Hartford, Conn., about 1765. He was one of the first selectmen of the town, was made a deacon in this church in 1785, and died in 1811. He was one of the signers of "the Non-Consumption and Non-Importation Agreement".

Jonathan Hinsdale, said to be the original settler at Lenox.

Thomas Steel came to Lenox about 1767. He also signed the agreement.

Thomas Tracey, another signer, first a member of the church at Pittsfield, a soldier of the Revolution, died of small pox contracted in the service,

and was buried in 1776 in his farm, where his grave was located a few years since.

Jacob Bacon, thought to have early removed to Lanesborough.

Enoch Hoskins (Haskins) another soldier.

David Allen, lived near the River Lot 19, First Division.

Deacon Elisha Coan lived just over the line in Stockbridge.

Timothy Treat lived in the northwest part of the town.

Samuel Goodrich, who signed the agreement, was a merchant as early as 1773 and '74, was licensed as an inn-holder in 1781 and '2, and was in the Revolutionary War as a lieutenant and captain in the militia service.

James Richards, who signed the agreement, and was in Lenox as early as 1764, was buried in his farm (smallpox) in 1777.

John Gray, who signed the agreement, was a son of Capt. Edward Gray and removed to Dorset, Vt., where he died in 1814.

James Guthrie, who signed the agreement, was in the war, and afterward became an Universalist.

Noah Isbell, from Salisbury, Conn., 1770, was ancestor of the late Deacon Isbell whom some of us recall.

William Andrus, sold fifty acres on Williams' Grant east of Stockbridge in 1774.

Thomas Landers, from Stockbridge, formerly from Kent, Conn., another signer of the agreement.

One of the first settlers, a good man and citizen who lived near Lenoxdale. He was a short time in the army.

John Ives, lived on the road from Meeting House to Rev. Samuel Munson's.

Abijah Tomlin, lived in Lee near Lenox line.

Allen Goodrich came from Pittsfield and in 1793 removed to the state of New York. He also was a signer of the agreement and served in the War.

Elisha Perkins sells land in Stockbridge in 1779.

Amos Benton signed the agreement and left Lenox in 1793.

Isaac Smith lived in northeast part of Stockbridge, land came over into Lenox.

Abraham Northrup who signed the agreement, and died in 1798.

Thomas Benedict who signed the agreement and was in the army.

William Lusk, came from Weathersfield in 1767 to Richmond and Stockbridge.

Gurdon Hollister also signed the agreement. He lived in the northwest part of the town.

Joseph Merwin, sells in 1775, twenty-five acres, part of lot 18 in 2nd Division, to Stephen Merwin.

Lemuel Collins. He signed the agreement, was the father of Dr. Daniel Collins and ancestor of the Beldens. He was in the army for a time. Under the old Colonial Government he was a lieutenant in the north Regiment of Berkshire Militia in 1771.

Deacon John Stoughton, came to Lenox about 1779. Removed to Troy where he died.

Moses Way. Moses and Abner Way sell to Timothy Way forty acres in Hopkins' Grant, part of the Minister's Grant in 1786.

Isaac Hamlin, an early settler from Sharon, Conn. Ancestor of Chauncey Sears. (Great, great grandfather.)

Daniel Keeler, who came from Ridgefield, Conn., in 1773, signed the Non Importation Agreement, and removed to Manlius, N. Y. in 1793.

David Justus Chapin, whose house was burned about 1803, two of his children perishing in the flames.

Josiah Osborn in 1807 was associated with James Porter & Co. saw mill on Housatonic River in Lee.

Job Northrup, lived near Scott's Pond.

Josiah Lee, from New Britain, Conn., whose daughter married Gen. John Patterson. He removed to the State of New York.

Deacon Charles Mattoon came from Waterbury, Conn., in 1768. He signed the non-importation agreement, and served in the Revolutionary War. His descendants are here now.

Uriah Judd, came from Pittsfield. His descendants are here to-day.

Dr. Eldad Lewis, a surgeon in the army, was in Lenox as early as 1776. He removed in 1816 or '17. He died at Newburg, N. Y., about 1825. He was a prominent man. He published the first newspaper here, "The Lenox Watch Light". He was a strong Federalist. He delivered on February 22, 1800, a poetical eulogy on Washington. He wrote a hymn

for the dedicatory exercises when this church building was opened one hundred years ago.

Joseph Denham, on highway from Meeting House to East Street north side.

Thomas Rockwell, son-in-law of John Whitlock, bought the coffee house of John Whitlock in 1790 and sold it in 1793.

Lot Keeler and wife said to have joined the church before 1795. There is no record of their admission, but they are marked as dismissed in 1795.

Enos Stone and William Walker were the two men who joined the church when Dr. Shepard came here in 1795. They were both signers of the Non Importation Agreement in 1774. They were past middle life, and came forward and ably seconded Dr. Shepard's work in building up the church and community in all good works.

Enos Stone was born in Litchfield, Conn. He was certainly at Lenox in 1772 and it is thought he came as early as 1770. He was a prominent man, was a captain in the 12th Mass. Regiment in the Revolutionary war, was captured and held a prisoner at Hubbardton, Vt., January 1, 1777, and was afterward paroled, but not exchanged. Dr. Shepard in 1829 mentions him as among the magistrates. He owned lands at Brighton (now Rochester) N. Y., his son Enos Stone being one of the pioneers there. He kept his residence at Lenox until the spring of 1815 when he went to Rochester and died there in September of that year. His daughter Mary married Deacon Gurdon Hollister, Jr. The N. E. History and

General Register October 1861, Vol. 15, p. 299, gives extracts from his journal of 1777, including an account of his capture. (See Heitman.)

Thomas Bateman, signed the non-importation agreement, and served in the army. Removed to Vermont in 1798.

Jonathan Taylor, in 1802 lived on the north line of Stockbridge.

Elisha Bangs, signed the agreement, was in the army. The ancestor of the Bangs family.

Jonathan Foster, from Wallingford, Conn. A lieutenant in the army.

Oliver Collins, lived in Lee and Stockbridge.

Deacon Nathan Isbell.

Deacon Gurdon Hollister, Jr.

Isaac Sears, bought the hotel property from Enos Blossom in 1799 and sold it in 1802.

Ichabod Ford, Jr., lived on the road leading from county road to the Furnace next Patrick Plunkett.

Deacon James Wadsworth, at one time lived in the village where Mr. Henry Sedgwick now resides.

Deacon Stephen Wells, Jr., a partner of Rodolphus Colton, a cabinet maker.

Rev. Jeremiah Osborn. Pastor in the states of New York and Ohio from 1806-1839, the date of his death.

Rev. Elisha Yale, D. D. Born in Lee (1780), died in 1853. He joined this church October 20, 1799. For forty-eight years and seven months he was the pastor at Kingsborough, New York.

Thomas S. Curtis (firm of James Porter & Co.)

Eldad Post, came to Lenox in 1803. He was a prominent man in the village life. The older people well remember him. He was the father of Hon. Thomas Post.

Josiah Curtis (firm of James Porter & Co.)

John Robinson, first at Stockbridge, afterwards at Lenox, living near "the furnace".

Zepheniah Davis, from Hebron, Conn. He bought land here in 1803.

Zepheniah Davis, Jr., bought eighty acres in 1806 on the north of the highway leading from the Meeting House to the East Street.

William Walker, came to Berkshire in his twentieth year, in 1770. He was first at Richmond and Stockbridge, and at Lenox about 1773. He was a merchant, a builder, a surveyor, a soldier, a judge of the County Courts, and Judge of Probate. He was with other Lenox and Central Berkshire men in Capt. Dibble's Company in Col. John Patterson's Regiment. They were minute men and marched over the hills and across the state after the Lexington alarm. The Regiment was stationed on Charlestown Neck during the fight on Bunker Hill and, a few days afterward, became the 26th Mass. and then entered the Continental Army, enlisting for one year. He was a lieutenant in the 15th Continental Infantry and also adjutant. He was adjutant of the 26th Regiment. In 1776 he was with the army in Canada. He crossed the Delaware with Washington, was at the battle of Trenton, December 26, 1776, at the battle of Prince-

ton, January 3, 1777, and at the battle of Bennington, August 16, 1777. He was also a recruiting officer, etc. during the Revolutionary war. I mention here briefly his military service since wherever he went Lenox men were with him. Born in 1751 he died in 1831. He marched as captain with a company of Lenox men to Sheffield in the Shay's Rebellion. His middle life was one of great activity, his old age full of sweetness and charm. He was interested in the iron business at Lenoxdale and in the development (1789) of the then western country, was a stockholder in the Phelps & Gorham purchase in Central New York, went there personally as agent and opened one of the early land offices in the country. His brother Caleb was also a soldier. Tall and handsome, a companionable man, he was respected throughout Berkshire and the Commonwealth, and was regarded as a father in Lenox. Allen's Biographical Dictionary describes him as "tall with white locks and of great personal dignity." Gov. Lincoln said he was "the most venerable man he ever saw." He could control an audience wonderfully. He was a worker and a leader. He was president of the Berkshire Agricultural Society in 1820, delivering the annual address. President of the Berkshire County Bible Society from its beginning in 1817 to his death in 1831. He was a member of the Congress of Deputies of Berkshire held at Stockbridge, July 6, 1774, a member of the convention which framed the Massachusetts Constitution in 1780, of the General Court in 1778-'80, '84, '87, '91, '94, '95. On February 16, 1781, he was appointed by

Gov. John Hancock as Register of Wills for Berkshire County, resigning about 1785. On October 16, 1783, he was selected by the two branches of the General Court as State Senator "for the District of Berkshire". On November 11, 1795, Gov. Samuel Adams appointed him Judge of Probate for Berkshire County. He resigned in 1824 when his son, Hon. William P. Walker, succeeded him in that position. Together father and son they held this important office nearly fifty years. On February 25, 1794, he was appointed by Gov. Samuel Adams one of the justices of the Court of Common Pleas for the County of Berkshire.

On June 16, 1807, Gov. James Sullivan appointed him a Judge of the Court of Common Pleas (consisting of three judges) for the County of Berkshire, which office he held for about four years until a new system was established.

He was an associate justice of the Berkshire Court of Sessions in 1809 and from 1811-1814. His commission from Gov. Elbridge Gerry is dated September 3, 1811.

In 1824 he was a Presidential Elector for the district of Berkshire, his certificate of election being signed by Gov. W. Eustis.

As representing a type of the New England men of that day I call attention to the following beautiful local tribute paid to William Walker of Lenox, and Alvan Hyde of Lee, by the Executive Committee of the Berkshire Bible Society in 1834, said to have

been penned by Rev. David Dudley Field of Stockbridge.

"When this Society was organized, in 1817, the Hon. William Walker was elected president and Rev. Alvan Hyde, D. D. vice-president. They were annually re-elected to their offices afterward, until the decease of Judge Walker, in the autumn of 1831. Dr. Hyde succeeded him as president, at the anniversary in 1832, and held the office at his death the last month."

(And the record continues.)

"These excellent men, who contributed so much to the formation, growth and prosperity of this Society, resembled each other in several points of their history and traits of character. Both rose to distinction by a course of becoming and virtuous conduct. They were well behaved in childhood and youth, disposed to avail themselves of the advantages for knowledge, with which, in different degrees, they were favored; they were gentlemanly in manhood, and grave and dignified as they advanced in age. They were the friends of the Lord Jesus Christ, the friends of each other, and of good men. Both exercised a very happy influence, particularly in the towns in which they lived, in the county also, in the church, and in the world. They fellowshipped the benevolent enterprises of the age, and aided them by their counsels, resources, and prayers. Their names are identified with almost everything of a general nature in this vicinity, which has for its object the good of society. They were lovely and pleasant in their lives,

and the death of the latter soon followed that of the former."

Church members previous to 1806 who lived on the East Street.

Thomas Landers, lived south of the Sedgwick School House.

James Guthrie, lived near the Delafield Farm.

Deacon James Wadsworth.

Jonathan Taylor, lived south of Depot Road.

Uriah Judd, grandfather of George U. Judd.

Noah Isbell, from Salisbury, Conn., 1770, lived on what is now corner of East and Housatonic Streets, on land now owned by Mr. F. Augustus Schermerhorn. Built a log house first. In 1798 he built the house where Samuel Howes lately lived. When built it was the largest and best house on the East Street.

Deacon Nathan Isbell, son of Noah, after his father's death in 1801 lived in the house built in 1798. He furnished a room in the second story called "the lecture room", used for many years for neighborhood prayer meetings.

Daniel Keeler, from Ridgefield, Conn., about 1773, and went to New York state about 1790.

Isaac Sears, born about 1765. His wife died in Lenox in 1799.

Thomas Rockwell, from Ridgefield, Conn., 1770. He first settled on the Bartlett Farm.

Zadock Hubbard, owned part of Bartlett Farm and built the rear of the house about 1800.

Allen Metcalf, lived on Bartlett Farm and built

the front part of the Bartlett House. He had "the Coffee House" for a time.

Josiah Newell, lived on the Bourne Farm.

Deacon John Stoughton, Jr., from Windsor, Conn., lived north of the Bourne Road, where he owned a farm. Magistrate in Lenox and was known as Deacon before he came to Lenox.

David Allen.

Thomas Yale, from Meriden, Conn., about 1778.

Edmond Dewey, now the Mahanna farm.

Thomas Tracey.

Josiah Osborn.

Joseph Rogers had two acres on East Street next to Phillip Sears and Titus Parker, above Yokun Brook.

Thomas Bateman, near Russell Hines near New Lenox.

Thomas S. Curtis, lived on the George Munson farm opposite the Bartlett Farm.

Samuel Foster and Jonathan Foster lived on the Pittsfield Road.

David Osborn, the clock maker, Deacon Stephen Wells, Jr., and Stephen Wells lived in the village.

Josiah Newell's daughter married Joseph Tucker (his second wife).

Daniel West, was a tanner, near the Congregational parsonage.

James Richards lived on the road running west from Cliffwood Street.

Edward Martindale lived in the northwest part of the town.

Abijah Tomlin lived in Lee (below the Porter corner) as well as Moses Way.

Daniel Fellows lived near and north of the Meeting House.

Eldad Lewis lived on Cliffwood Street.

Andrew Loomis lived on the Shattuck property on the old road which ran westerly.

Deacon Gurdon Hollister lived on Stockbridge Street, married daughter of Enos Stone.

Enos Stone lived on Stockbridge Street.

Of the list of eighty-nine I have as yet found nothing definite about the following. The record shows that they were admitted to the church as follows:

1772, Nathan Foot,

1773, Jacob Coan,

1784, Joseph Baker,

1786, Peter B. Messenger,

Olin Landers,

1793, William Handy,

1794, David Bosworth, Jr.,

1795, Lot Keeler and wife marked as dismissed in 1795, no record of their admission.

1799, Jacob Ellis,

Jonathan Smith.

[NOTE.—There is still another Jonathan Smith in 1803. The church record marks both as dismissed in 1811. The Jonathan Smith of 1799 and his wife Rebecca were admitted by letter from Ashfield. They

are marked as dismissed in 1811 to join certain members of the church at Lee who were about to remove to Ohio.]

Several of the early members of the church lived in the territory adjoining Lenox, viz:—in Stockbridge, Lee and Richmond.

What an interesting and delightful chapter might be written on the lives and character of those connected with this old church during the *last* hundred years. There are some here whose parents' lives and their own span the full century. We have spoken only of the fathers, of those who joined the church previous to the time when the present "church on the hill" was built. Who will speak of the mothers in Israel? For us what a wealth of memories cluster around those who have worshipped the Lord in this our tabernacle! One cannot look upon the edifice itself without rejoicing that it has withstood the summer's heat and winter's storm for a full century, without thankfulness for the influence of those sweet, christian lives that here have found perchance their highest inspiration, and without an increasing reverence and respect for the faith they cherished.

THE EARLY BELIEFS.

The doctrines these good people of the olden time held "were such as are usually termed Calvinistic—the total and awful depravity of the human heart—the necessity of regeneration, or a change of moral taste as a preparation for the enjoyment of the com-

munional blessedness of heaven—the equity of the divine law, in its penalty as well as precept—God's sovereignty and electing love in the salvation of sinners, as constituting the only possible ground of hope in the case of a guilty offender—the necessity of gospel morality as an evidence of justifying faith."

(Page 15, Dr. Shepard's Anniversary Sermon.)

They held to "the distinguishing doctrines of the Gospel as illustrated by Calvin, Howe, Edwards and Bellamy." (Dr. Todd's Discourse, page 23.)

You may recall the opening sentence of Dr. Shepard's fiftieth anniversary discourse, "Everything in the Universe is subject to change, except God himself."

Doctrines, creeds, beliefs may have been modified since their day, new ideas, new methods may have in part been substituted for the old, but for us remains the great truth that God is our Father, the Holy Spirit the Comfortor, and Christ the pattern.

The Parish and the Town were one, and the affairs of both received diligent attention. The children were brought up in the strict orthodox school and the opinions and traditions of the fathers moulded them into an earnest appreciation of life's duties. It was a hard working congregation, used to manual toil in the shop and on the farm. Among them were men and women of large mental calibre, appreciative of the natural beauty that lay at the very door of their house of worship. They were of the pioneers who conquered the unbroken wilderness. They and their descendants were of that mighty host who settled the

east and the west, and carried with them New England ideas and principles until an enduring nation was established. Wherever floats our mighty banner of freedom, even in the distant islands of the sea, there may be found the descendants of our early pioneers, upholders of righteousness and of law.

Could we see them as, on January first, 1806, they came up to the dedication of this House of Worship, could we hear them say "the same glorious rampart of hills still stretches around us, (for in beauty hath the God of Jacob made them), the same sky is over our heads, that the founders of the church beheld a generation since", we might catch somewhat of their holy zeal and inspiration and join in their fixed determination that,

"The fire on this altar shall not go out."

That was indeed a beautiful hymn written by Mrs. Sigourney, for Dr. Shepard's Fiftieth Anniversary of service here.

Where are the fathers? They who chose
Mid these fair vales their happy lot,—
Here, where their native streamlet flows?
We call them, but they answer not.

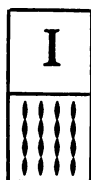
Where are the fathers? Tell us where?
At wintry fireside sparkling clear,—
At hall, and board, and house of prayer,
We seek them, but they are not here.

Where are the fathers? Gone to rest!
Yon hallowed church-yard, sadly fair,
The swelling mounds on earth's green breast,
The silent tomb-stones teach us where.

Where are the fathers? Risen to God!
If here they labored for the skies,
Still may we keep the path they trod,
And join in Heaven earth's broken ties.

THE COURAGE OF OUR OPPORTUNITY.

REV. FREDERICK LYNCH.



IF you will let me say a personal word right at the beginning, I should like to thank you for all you did for me in the five years I was in this beautiful place. It was almost the happiest period of my life. Perhaps I did something for you, I tried to give you my best, but you did infinitely more for me, and helped me in more ways than I can ever tell. I remember so well the second evening after I had come to Lenox; I went up on the hill back of the church and looked off for the first time on this beautiful valley. There was the most gorgeous sunset I ever saw; and as the colors faded, while I looked, a beautiful great star came out and I said to myself, "This is a prophecy of my stay here—a sign of joy." And it proved a true omen, for the five years were full of light and gladness and happy service of the Kingdom together.

If we were Episcopalians we might say "here endeth the first lesson", for all the addressess thus far have concerned themselves with the past of the church. Now Dr. Baldwin and I are to turn your thoughts for a moment to the future and I want to say a few words about your opportunity and the courage to meet it.

True optimism is not an easy-going satisfaction with the progress of the world, not the world's progress seen through a rosy light; but a recognition of the evil, and a facing of hard problems; but facing them in the sure sense of God and that with His aid all things can eventually be achieved that are in His eternal purpose. Not God alone to redeem the earth, not man alone, but God and man working together. The world to-day cares nothing about the claims the church may make. It does not give a flip of the finger for claims for apostolic succession, or baptism, or conformity to the early church etc., etc. No *claim* for divinity touches its ears. All it asks is "Does the church bring blessing?" Is it turning the wilderness into a garden. Is it bringing to pass the kingdom of brotherhood, right-living and good-will. What is it doing for the redemption of society? If the church is justifying itself by some holy, heavenly contribution to humanity, then the world will respect it and allow its divine inspiration. Here is the churches' hope. The church must face the following problems:

1. The changed conditions of the place. Formerly a community of farmers and old village families—now farmers all gone and a new community gathered from many places and countries and not bound by the old New England traditions, nor held by long ancestral associations with the place. But a fine people and with ambitious children. Can you rise to be the leader of this new people?

2. The changed attitude toward the church. In the days of which we have to-day been hearing the

church was the only moral and intellectual stimulus to the community. It was school, university, magazine, everything. Now every need of man is approached by agencies outside the church, except one—and attempts are made at that—the inspirational need. The church has got to adjust itself to this new attitude and hold the community to itself by quickening and sustaining the instincts of men for spiritual things.

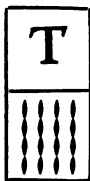
3. The incoming into New England of alien people. Great crowds of French-Canadian, Italian, Greek and Slovaks, etc., are coming into our country towns as well as to our cities. They live in groups, the parents speak not our tongue, their traditions and ideals and temperament not ours. As yet our churches have done hardly anything. But they are coming. Either they will make us theirs, or we must make them ours. It is a hard problem, we might just as well face it. What is the church going to do about it? Is not here our opportunity in the next twenty-five years. Have we the courage to face it and make it golden?

Our ancestors on this hill did not hesitate at anything. Brave men like hard tasks. In true men the best is always called out by the difficult things of God.

Mr. Lynch closed with the story of the pilgrims debating over the going from Holland to America as recorded in Gov. Bradford's journal—how one was afraid and pictured obstacle after obstacle, and how at last one got up and said, "all these might exist, but no great achievement was ever won except by men who took great ventures—and was not God our all."

ADDRESS OF RE-DEDICATION.

REV. FRITZ W. BALDWIN, D. D.



THE services and addresses of this Centennial Anniversary have been so comprehensive and complete that little remains to be said at this closing hour, and I shall not detain you long.

It has been my privilege to know something of the life of this church and to count many of its members as my personal friends during more than a third of the century now closed. I was a member of it for a brief time in my early manhood; from this altar, twenty-nine years ago this present month, I led forth the bride of my home, and it has been a part of the piety of that home ever since to remember and to love this ancient edifice on this beautiful and historic hill. To me it is a sanctuary of much that is most divine and enduring in human life.

It is with no common interest, therefore, that I come to share with you in this anniversary, and by the kindness of your committee, to speak the closing word in the exercises of the day.

It is well to recall the past, to seek to live over again the experiences of former times, and to do honor to the memory of those we have known and loved. Fortunate indeed that person and that institu-

tion whose ancestry and lineage connect them with the noble and the good of other days.

The old Romans were accustomed to adorn their dwellings with the statues of their dead, that the living might be taught to emulate their virtues, and to make themselves worthy of their heritage.

This day and these services have brought up from the silent halls of memory many a form that once worshipped here, whose faith and fidelity are still a part of the wealth and strength of this beloved church.

Truly, "The thought of our past lives
Doth breed in us perpetual benedictions."

And as the blood of the martyrs is the seed of the church, so the toil and sacrifice, the vision and the faith of those who laid the foundations of this church and made it strong in other days, are the gladness and the promise of the church at the present hour and the prophecy of its life and enlargement in the century to come.

The worshippers and the workers change, but the church goes on, as enduring and as immortal as the faith it cherishes and the Divine Master it confesses and proclaims.

This church has seen many vicissitudes, as all human institutions do. To some who are here to-day I suppose its past shines with a glory which the present cannot boast; and the future seems more or less uncertain. The town has greatly changed; the old families are, many of them, gone, and the new ele-

ment does not center here. Is the golden age of this edifice behind us? Has this church seen its best days and accomplished its work?

The answer that will be given to these questions depends largely on one's temperament. But for me the only golden age worth thinking about, for institutions as well as for men, is in the future. The face of every Christian church, as of every individual, should be toward the East, the new dawn and the better day. Sunsets are beautiful, and history has its uses, but the future holds the greatest secrets of God and the noblest achievements of man.

I do not believe the gospel of Jesus Christ has spent its force. I do not believe the church has lost its mission in the world. I do not believe the Pilgrim faith is in decline. I do not believe the simple polity and the unadorned worship of the fathers who builded here are to give place to ornate ritual and undemocratic forms of church government. The pendulum swings back and forth, in religious ideals and worship, as in everything else, and times and tastes and habits change. But principles abide; and as I believe the Pilgrim fathers made a great discovery, and bestowed a great treasure on the world in their ideals of civic life, and as our present institutions are the fruit of their planting, so I believe they left us, in these Congregational churches and these simple, dignified colonial meeting-houses that crown the hills of so many New England towns and villages, ideals and truths so fundamentally and lastingly Christian that they have about them something of the beauty and perpetuity of the gospel itself.

is loved more than the creed, where the expansive, growing nature of Christian truth is gladly recognized, and where new light is always welcomed, from whatever source it may come.

Human dwellings are made sacred, not by any formal dedication, nor even by the uses to which they are put, but by the men and women who dwell in them, by the beauty of their lives and the sacredness of their affections and hopes.

If here the child of God finds his Father; if here the sinful man finds his Savior; if here the troubled soul finds comfort and the restless spirit finds peace, the peace of God,—then be assured time will add only strength and beauty to this sacred edifice, and it will be the sanctuary of God in coming days, as it has been in days gone by.

And if here the goodness and love of God are proclaimed; if the moral supremacy of Jesus is made clear and his mind is unfolded to men; if faith and love and self-sacrifice shine in the lives and deeds of its worshippers,—then this edifice will grow more and more beautiful with age and have about it something of the eternal charm and glory and power of the Son of God. It will “flourish in immortal youth”; its foundations will be as firm as the rock on which it is built, and from its sacred ministries will flow living, widening streams of light and joy and peace to men.

Let us dedicate it anew to the larger faith, in God and in man, to the holy mysteries of the Christian redemption yet to be revealed, and to that king-

dom of God which is one day to fill the earth as the waters cover the sea. Let us believe in that kingdom, amidst all the outward changes of communities and institutions and nations.

Let us conceive the mission of the church in terms of the present time, and find our inspiration, not in enthusiasm for a past age, however splendid, but in the warm, invigorating, saving truths of the world in which we ourselves live, finding our God here and now, in the throbbing life around us, in all its conflicts and doubts and upheavals and unrest, as well as in its faith and trust and joy, evermore bringing good out of evil, truth out of error, light out of darkness, and the better out of the good.

These things will give us strength for to-day and courage for to-morrow, and will do more than anything else to light up the path that leads down below the horizon, beyond the stars.

133 East 35th Street,
New York, N. Y.,
May 31, 1906.

REV. CLAYTON J. POTTER,
*and Members of the Lenox Congregational
Church and Congregation:*

DEAR FRIENDS:

It is a matter of deep disappointment to us that we are going to be unable to be in Lenox on the occasion of the approaching centennial. Mrs. Parkhurst and I have taken our summer passage for the first of June with the expectation of being out of the country the entire summer.

The twenty-six years that have elapsed since the term of my pleasant connection with the Lenox church has wrought changes which I know would tell upon us with very saddening effect were we to be with you at the proposed celebration. At the same time there is still the residue of our old friends whom we would love to greet and with whom it would be a delight to exchange reminiscences. I might say to you in this connection that the Lenox church is responsible for my being permanently in the ministry. When I came among you, it was with the intention of quitting the position for some line of professorial work as soon as a congenial opening offered. But you taught me to love the work of preacher and pastor and I am still in the field in consequence, in con-

siderable measure, of the impulse that you communicated, so that whether my services thus far have been for good or for evil, the responsibility for them rests considerably upon the shoulders of the people who were living in Lenox and attended the church on the hill between the years of '74 and '80.

With pleasant thoughts of years gone by, with affectionate remembrances of my little Berkshire parish and with best wishes for the coming centennial festival, I am

Yours faithfully and affectionately,

C. H. PARKHURST.

255 President Street, Brooklyn, N. Y.,
May 21, 1906.

MY DEAR MR. POTTER:

It is with great regret that I have been compelled, on account of my arrangements to go abroad early in June, to relinquish the pleasure of being one among the group of friends who will gather to celebrate the one hundredth anniversary of the erection of our old and dear and honored Congregational meeting-house on the hill at Lenox.

I would be glad if any written word from me could adequately express, what it cannot, my sense of the debt I owe to that same structure and its services. In its very location it has always seemed to me well nigh unparalleled in the features of scenic loveliness spread out before its doors. Occupying the southern terminal of the long northward lying ridge, whose broadening curves unite it with ranges of mountains, and fronting the loveliest combination of hill and lake and vale in New England, and with the solemn and tender beauty of its adjacent cemetery consecrating all, the church stands at once for the past and for the present, at once an old veteran, perpetuating the vigor and faith of past generations, and also a young prophet, sponsor for the later charm and completeness which now surround it, both of material and moral beauty.

Personally, I owe to that church and to its en-

vironment many of the most sacred and stimulating associations of my early life, (although I did devoutly believe that spooks dwelt in its ancient horse-sheds, and that its bell-rope was sometimes pulled at midnight by unseen hands.) It trained me, not only in the sentiments of ancestral reverence and faith, but in the sentiment which finds God in nature, and which believes in and ever seeks for the harmony between the natural and the spiritual.

The men who in my boyhood ministered within its walls were men of conscience, of intellectual elevation, and of marked spiritual fidelity. And these deeper and common qualities of their varied minds were the real preachers, and they taught lessons which were in tune with the place itself—elevated and pure.

Around them and in the fellowship of the communion of the old church were the dearest and most valued friends of my early life—men and women whose names were the synonyms of honor and of sainthood, and also those who were younger, my comrades, whose voices to me were music. Many of these names are now upon the memorial stones of the cemetery, and many of those faces I see shining in the fair vistas of the City of God on high; but they beautify and hallow the associations of those days and make them for me eloquent forever with memories that cannot fade, and with ideals of high character and action, which are a perennial inspiration.

But words like these, or any which I can frame, are very poor, my dear Mr. Potter, to even remotely

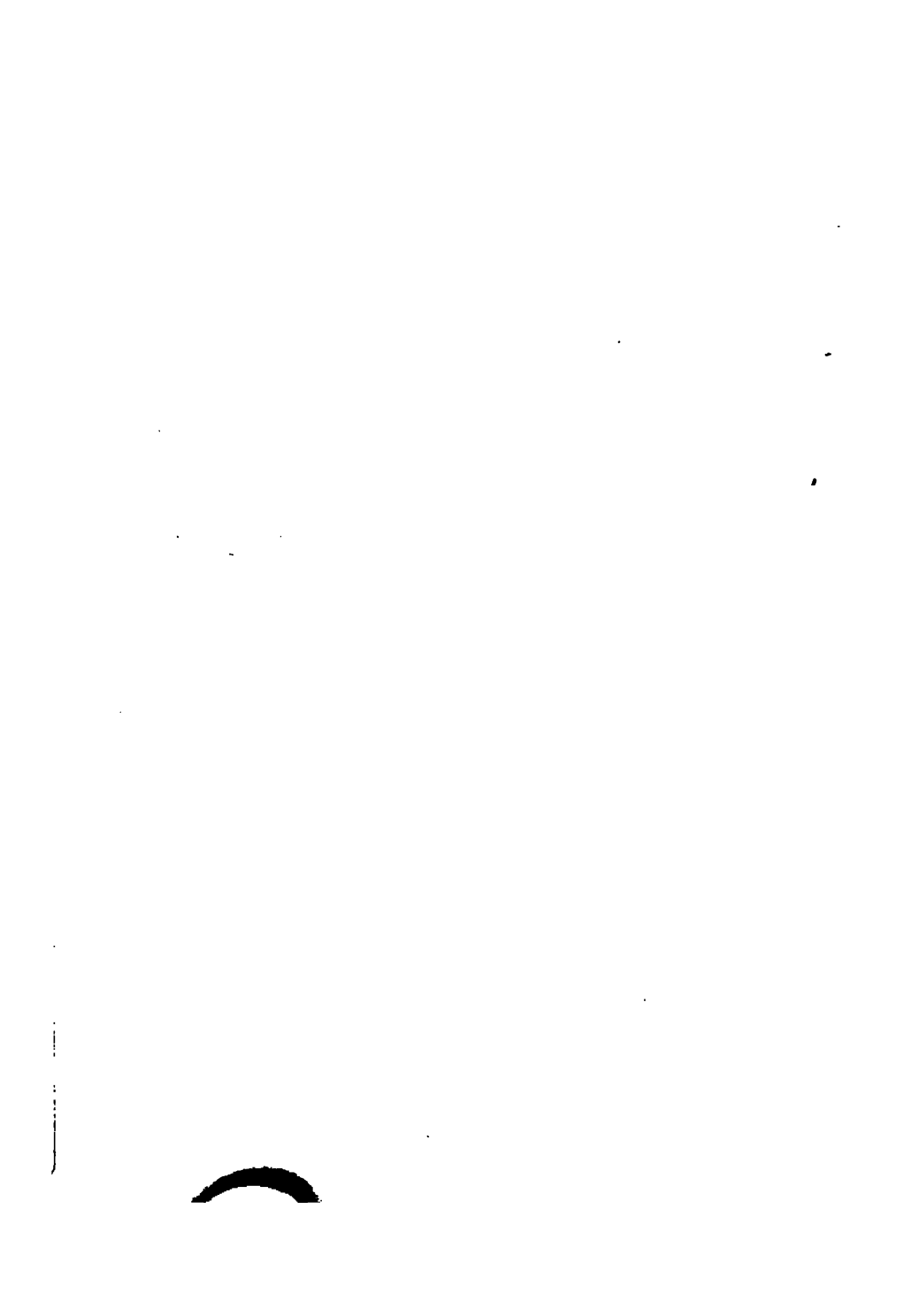
indicate the wealth of gratitude I feel for the influences of that noble church on the hill. I am more than glad that the common sentiment of yourself and your associates in the church and community has seized upon this occasion for memorial celebration; and in my poor and humble way I beg to share, with all my heart, in every utterance of acclaim, and in every testimonial of appreciation, in honor of the beauty and the blessing thus signalized and commemorated.

Faithfully yours,

ALBERT J. LYMAN.













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The CENTENNIAL anniver-
sary of the dedication
of the Old Church on
the Hill.

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